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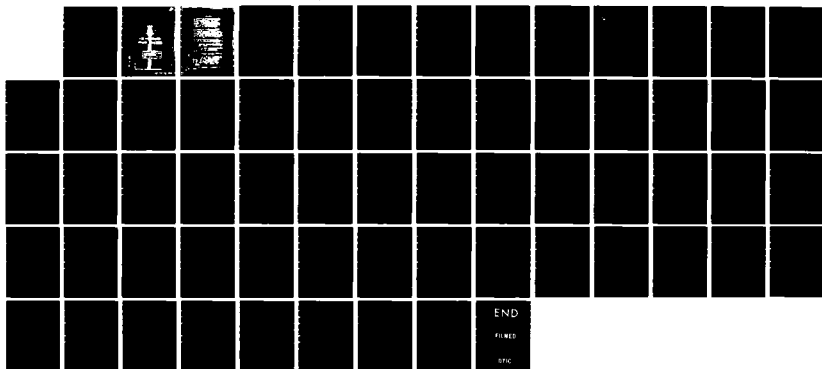
REVISION OF THE DEPARTMENT OF DEFENSE MANUAL ON
LEADERSHIP: THE ARMED FORCES OFFICER(U) AIR COMMAND AND
STAFF COLL MAXWELL AFB AL W S ODD APR 85 ACSC-85-1985

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JUL 19 1985



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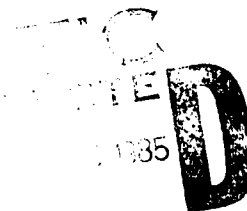
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Submitted to the faculty in partial fulfillment of
requirements for graduation.

AIR COMMAND AND STAFF COLLEGE
AIR UNIVERSITY
MAXWELL AFB, AL 36112



UNCLASSIFIED

SECURITY CLASSIFICATION OF THIS PAGE

REPORT DOCUMENTATION PAGE

1a. REPORT SECURITY CLASSIFICATION UNCLASSIFIED		1b. RESTRICTIVE MARKINGS	
2a. SECURITY CLASSIFICATION AUTHORITY		3. DISTRIBUTION/AVAILABILITY OF REPORT	
2b. DECLASSIFICATION/DOWNGRADING SCHEDULE			
4. PERFORMING ORGANIZATION REPORT NUMBER(S) 85-1985		5. MONITORING ORGANIZATION REPORT NUMBER(S)	
6a. NAME OF PERFORMING ORGANIZATION ACSC/EDCC	6b. OFFICE SYMBOL (If applicable)	7a. NAME OF MONITORING ORGANIZATION	
6c. ADDRESS (City, State and ZIP Code) Maxwell AFB AL 36112		7b. ADDRESS (City, State and ZIP Code)	
8a. NAME OF FUNDING/SPONSORING ORGANIZATION	8b. OFFICE SYMBOL (If applicable)	9. PROCUREMENT INSTRUMENT IDENTIFICATION NUMBER	
8c. ADDRESS (City, State and ZIP Code)		10. SOURCE OF FUNDING NOS.	
		PROGRAM ELEMENT NO.	PROJECT NO.
		TASK NO.	WORK UNIT NO.
11. TITLE (Include Security Classification) REVISION OF THE DEPARTMENT			
12. PERSONAL AUTHOR(S) Odd, Wallace S., Major, USAF			
13a. TYPE OF REPORT	13b. TIME COVERED FROM TO	14. DATE OF REPORT (Yr. Mo., Day) 1985 April	15. PAGE COUNT 63
16. SUPPLEMENTARY NOTATION Item 11: OF DEFENSE MANUAL ON LEADERSHIP: THE ARMED FORCES OFFICER			
17. COSATI CODES		18. SUBJECT TERMS (Continue on reverse if necessary and identify by block number)	
FIELD	GROUP	SUB. GR.	
19. ABSTRACT (Continue on reverse if necessary and identify by block number) An anthology is compiled and two commentaries are written. The subject of the first commentary is Customs and Traditions and the second is Leaders and Leadership. In addition, an abstract is written on each article in the anthology. The writer's opinions and this research will be used by Dr Edgar F. Puryear, consultant to the Army Chief of Staff, in a future Department of Defense publication.			
20. DISTRIBUTION/AVAILABILITY OF ABSTRACT UNCLASSIFIED/UNLIMITED <input checked="" type="checkbox"/> SAME AS RPT. <input type="checkbox"/> DTIC USERS <input type="checkbox"/>		21. ABSTRACT SECURITY CLASSIFICATION	
22a. NAME OF RESPONSIBLE INDIVIDUAL ACSC/EDCC Maxwell AFB AL 36112		22b. TELEPHONE NUMBER (Include Area Code) (205) 293-2483	22c. OFFICE SYMBOL

PREFACE

The following commentaries and abstracts address military customs, traditions and leadership. The writer undertook this project at the gracious invitation of Dr Edgar F. Puryear, Jr., consultant to the Army Chief of Staff, in an effort to provide information for a future military publication. Though in the formative stages, this publication is inspired by a sincere commitment to communicate knowledge, experience, insight, proven techniques and pride to military leaders. This simple work is dedicated to all officers for whom tradition and leadership is a way of life. Between the lines and words of this research, it is apparent that for the true military leader traditional discipline counts life's cadence, and selflessness in leadership provides the direction.

The writer is grateful to Wally III, Emily Ann, Julianne and Kim for their support; to Dr Edgar F. Puryear Jr. for his faith and encouragement; and to Karen Renninger who typed the manuscript.

ABOUT THE AUTHOR

Major Wallace S. Odd II has earned a BS in Political Science, a Certificate in International Affairs, and an MS in Education Administration from Utah State University. He was commissioned through Reserve Officer Training Corps in 1971, has completed Academic Instructor School, Squadron Officer School (residence), Air Command and Staff College (seminar), and is a member of the ACSC class of 1985.

In Strategic Air Command and the ICBM career field, Major Odd was a Minuteman Deputy Missile Combat Crew Commander, Crew Commander, and Wing Instructor at Francis E. Warren AFB, Wyoming. He was next assigned to the Air Weapons Control career field where he served as the Director of Operations at Kotzebue Air Force Station, Alaska, and as an Air Weapons Control Instructor Supervisor at Tyndall AFB, Florida. Following his Tyndall assignment, Major Odd was assigned to Air University and Squadron Officer School. While there Major Odd served as a Section Commander, lecturer, Deputy Wing Chief, Leadership Area Manager, and Chief of the Leadership Branch. During this time Major Odd lectured to over 13,000 Air Force and international company grade officers. He also lectured at the International Officer School on leadership.

PROFESSIONAL BACKGROUND

1972-1976: Missile Combat Crew Commander and Wing Instructor,
90th Strategic Missile Wing, F.E. Warren AFB,
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1976-1977: Director of Operations 748th Air Control and
Warning Squadron, Kotzebue AFS, Alaska.

1977-1981: Air Weapons Control Instructor and Crew Supervisor
3625th Technical Training Squadron, Tyndall AFB,
Florida.

1981-1983: Section Commander, Deputy Wing Chief and lecturer,
Squadron Officer School, Maxwell AFB, Alabama.

1983-1984: Chief Leadership Branch, Squadron Officer School,
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EXECUTIVE SUMMARY



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REPORT NUMBER 85-1985

AUTHOR(S) MAJOR WALLACE S. ODD II

TITLE REVISION OF THE DEPARTMENT OF DEFENSE MANUAL
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An anthology is compiled and two commentaries are written. The subject of the first commentary is Customs and Traditions and the second is Leaders and Leadership. In addition, an abstract is written on each article in the anthology. The writer's opinions and this research will be used by Dr Edgar F. Puryear, Jr., consultant to the Army Chief of Staff, in a future Department of Defense publication.

CUSTOMS AND TRADITIONS COMMENTARY

Respect and courtesy are essential in military units and are generally referred to as customs or traditions. In my research I have found customs and traditions, by definition, to be synonymous in the writings of most authors. The Air Force Officer's Guide defines a custom as

. . .an established usage. Customs include positive actions--things to do; and taboos--things to avoid doing. Customs are those reasonable, consistent, universally accepted practices which make for a pleasanter life or more orderly procedures. Continued without interruption for a long period of time. . .They tend to take the force of law, as indeed they are--the Common Law. (8:38).

Tradition is defined in Webster's New World Dictionary as "the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction" (12:1544).

For the purpose of this commentary the words "custom" and "tradition" are synonymous. Thus, the importance of military tradition (custom) is addressed as indispensable because it provides "continuity" with the past and a "framework" for which we adopt and measure new ideas (1:3). It is common knowledge that our military services exist today because of a historical evolution, brought about by American men and women in arms. These dedicated men and women believed in America, and were

committed to her people, willing to train and inspire them, and selfless enough to give their lives in her defense.

To many these words may create visions of flags waving; to others, perhaps, echoes of outdated patriotic rhetoric. Wherever you fall on the spectrum between the two, it is a known fact that today's military services are founded on the actions, beliefs, and knowledge of yesterday's men and women in arms. "The observance of customs. . .whether it be the dignified ceremonial of trooping the colour, or the wearing of a piece of colorful cloth behind a badge, it is an integral part of military life, derived from military experience through the ages" (6:xxxx). Many in our military society today consider these customs antiquated, useless, and may see military tradition as something that blocks creativity and severely hampers communication (2:87). I have often heard military people say that they are doing a task a specific way because it has always been done that way. We cannot, however, afford to tie all our present attitudes, vision, and efforts to the past and meticulously preserve traditions that serve no purpose and "interfere with military efficiency" (3:137). We owe the military men and women who preceded us "the courtesy of realizing that the custom once made sense" (3:137).

While most authors refer to customs as unwritten or common law, I find that they write more about custom significance or adherence and rarely about specific custom origin. Custom origin can be traced to a reason and use, but it is difficult to find

the original thought recorded that mandated its use. The following example is one of the few exceptions:

It is common knowledge that the military has long had a tradition of "spit-shined" boots. As Jay Finegan says, the very words spit shine "call to mind. . .columns of troops on parade, with boots so gloriously polished they could force the crustiest veteran to crack a proud grin." These boots have been a uniform focal point since the 1950s, but recently researchers found that these boots produce a "signature" easily spotted by the enemy's infrared lenses (7:14). Thus, Army designers at the Natick Research and Development Command have designed a boot which will fit the times. They are developing an earth colored boot which is said to please those brown shoe sergeants of the Old Army.

Besides improvements in sole tread, toe protection and water repellency, the big change is that the leather will be "inside out. The rough leather will be on the outside and the smooth glove-quality leather inside." The outside can't be polished so it doesn't show up in infrared lenses. Thus, the traditional spit-shined boot "will become a relic, and an artifact for the Smithsonian" (7:14). This is an excellent example of changing a tradition for the good of the individual, the unit and the service. In addition, it adequately documents the change and specifically says why the change took place.

It is a widely accepted fact that military services have experienced intense change. According to an article in Military Review on the merits of change versus traditionalism, ". . .those

CUSTOMS OF THE SERVICE

by

Major General A. J. Kinney, USAF (Ret.)

The Air Force Officer's Guide, 24th Edition

This article begins by defining customs, taboos, and emphasizes that they "take the force of Law. . .the Common Law."

Taboos are specifically highlighted as actions "contrary to custom." For example, it is unacceptable according to custom for an officer to walk under an umbrella. "It is one of the most universally observed military customs," according to Major General Kinney. Yet, no one can find where this custom and taboo is recorded.

Four examples are given as areas of custom from which to establish a pattern of customary behavior. They are official statements, the officer-airman relationship, provide for the needs of airmen, and public breaches of discipline and misconduct of airmen. From these examples the author made a logical connection to the subject of rank and privileges stressing the importance of "when" and "desire" the place of honor when walking, the use of the word "sir." He then addressed the active part that airmen plays in the support of base and organization activities. This support and participation ranges from the smallest Mess to the base Armed Forces Day celebration. Through participation at these functions a pride is developed which "stimulates morale." This morale is also visible when an officer and his family depart one unit for an assignment with

CAN'T WE HAVE PROGRESS AND TRADITION?

by

Lieutenant Colonel Argyle P. Jones

Though the article is short, the message is clear: we shouldn't unnecessarily modernize ourselves out of traditions that promote pride. One example presented was the modernization of the Army blue uniform, which eliminated the traditional branch strip on the trousers and moved it to the cap, which is not worn indoors, and on the sleeve which is not readily seen. This branch strip on the trousers was once a source of pride.

The Navy, realizing the need to restore pride in the uniform as well as tradition, "readopted the sword for certain ceremonies." The author favors wearing "these trappings to recapture some of the martial spirit" the services once had. He specifically points out the fact that many service members do not wear their ribbons on their duty uniforms which traditionally "display our loyalty and service to our country." According to Lieutenant Colonel Jones we need traditions to instill loyalty and maintain unit pride.

CUSTOMS OF THE SERVICE

by

Major Mark M. Boatner, III

Military Customs and Traditions, Chapter 7

The author clearly points out that customs of the service are called "the unwritten law," and many customs are written into regulations. Whether these customs are founded on sentimental reason or on the historical past, at one time there was a reason for their existence. Occasionally, however, the "veteran soldier" should re-examine and "do away" with those customs that serve no purpose and interfere with military efficiency. Major Boatner divided service customs into two parts: Official Customs, and Social Customs of the Service.

In Part I, Official Customs, he briefly touched on some customs and courtesies "still in effect," citing examples such as: the desire of the Commander, saluting, and calling.

In Part II, Social Customs of the Service, Major Boatner emphasized that since World War II service social customs have been in a "state of change." However, the local Commander prescribes adherence to social customs such as visits, social functions, how to leave a function, presents, tipping or removing the hat, swords at a military wedding, and making new arrivals welcome.

At the end of the article Mr. C. C. Soden gave the history of Fourrageres and Aiguillettes, the colorful ropes and spikes worn over the shoulder of certain military uniforms.

A PAST WORTH PRESERVING

Army in Europe, January 1965

The importance of military tradition is addressed as indispensable because it provides "continuity" with the past and a "framework" for which we adopt and measure new ideas. One example describes how the Red Army during the Russian Revolution discarded most of its military tradition because they identified with the Czarist Army. The result was "chaos." Tradition had to be reinstated and remains today in the Russian Army.

From here the article stresses what tradition is by briefly highlighting some of "the things we do in life" which are founded on tradition. Examples cited are the way we shake hands and the way we eat. It is a fact that we accept these traditions almost without exception. However, the military is regulated, uniform, and adheres more rigidly to tradition than do civilians. In fact, many traditions are written into formal military regulations.

The article also emphasizes how the military originated and that armies have existed since history began. Thus, traditions began: the idea of colors, uniforms, buttons, braids, marching, the salute, and how our rank and honor were established, to name a few.

The concluding thought is clear. Though the Army of today uses space-age weapons, it is founded on a weapon just as powerful, military tradition.

IS SALUTING NECESSARY?

by

Colonel Russell V. Ritchey

Commandant, Extension Course Institute
Gunter Air Force Station, Alabama

Instructors Journal, July 1964

The military salute has been called an antiquated tradition "from the days of feudalism, and a practice of a military caste indicating the peasant and master relationship."

Colonel Ritchey points out that saluting may have originated when Knights of Old would raise their helmets' visor as a gesture which "allowed knights to recognize one another."

Today the salute is a symbol of pride between military men and women, a greeting, or an outward sign of respect for senior officers. It is also the mark of a disciplined soldier.

TRADITION CAN HELP

by

Major James A. Huston

Combat Forces Journal, October 1951

While esprit de corps and tradition are widely accepted, the Army, "with some of the finest military traditions," has done little to bring them to life. The Marines, on the other hand, have capitalized and been "highly successful," according to Huston, "in making great traditions out of relatively little combat." For example, the Marines use a picture of General Quitman Scott, an Army General who, minus one shoe, led Marines into Mexico City. He further points out that in Scott's army of 14,000 there were 300 Marines. Major Huston suggests a process which will "bring to life" a wealth of military (unit) tradition.

He suggests are that all units maintain their own traditions and display famous dramatic military pictures, famous combat slogans and even show films of military achievements. In Major Huston's opinion, these projects are but a few which will help build esprit and keep tradition alive.

ON CALLING
QUAINT CUSTOM OR MODERN MANNER

by

Marion Leach

Armor, March-April 1969

The custom of calling, which is a 15-20 minute opportunity for military people to meet their senior officers, is on the way out. The author, Marion Leach, says calling should be kept as a part of Army heritage. He is also a proponent of calling cards. These engraved (not printed) cards are left when visiting senior officers. In addition, Mr Leach feels that when senior officers don't institute these customs, they develop a "cycle of custom destruction."

MAKING OUR HERITAGE DYNAMIC

by

Dr Donald W. Cox and Colonel Jack S. Jenkins

Air Power, April 1956

The authors stress the importance of tradition and dedication when inspiring a living democracy in the hearts of our citizens. The difference between the United States and the USSR, as seen by President Dwight D. Eisenhower, is the "struggle of ideas" or "the ideological conflict." "We become overconcerned with the negative aspects of the Soviet threat and underconcerned with the positive steps we might take to win the struggle of the minds." Teaching the importance of tradition and dedication are ways to accomplish this task.

INDIVIDUAL PRIDE - UNIT PRIDE

by

CMSAF James M. McCoy

Air Force Policy Letter for Commanders, July 1980

CMSAF McCoy feels the "traditional aspects of Air Force life are slipping away." This erosion is due to the constant change in weapon systems, policies, procedures and most noticeably in the attitudes of many service people. These changes have "locked up . . . many of our proud customs and traditions" so they are "not available for our people to see and participate in." These include open ranks inspections, parades, ceremonies, formal recognition programs, and pride in uniform. According to CMSAF McCoy, pride can be reinstated through adherence to, and display of, tradition. As he says, "the key is leadership by example." Leadership to "re-establish proven techniques that have been used for years to improve and sustain morale, pride and esprit de corps in our people and units."

FORCE OF COMBAT TRADITIONS

by

Lieutenant Colonel R. Chechulin

Soviet Military Review, January 1981

This article begins with a review of a ritual upheld in the Soviet Union by the First Guards Company. Each evening at roll call the Commander tells the unit how "heroes of the Soviet Union" met their deaths in the struggle for freedom and independence of the motherland. From this daily reminder of tradition, soldiers. . . "proudly revere the memory of their heroic comrades in arms." These roots of tradition begin in homes and youth groups in the Soviet Union. Because these traditions begin early, they remain a consistent part of training and society, become the "standard of behavior for servicemen and incite them to discharge their combat duty." The care and feeding of combat tradition is the major concern of Soviet commanders.

only tool to use when trying to build a team of individuals common in purpose, which, by its very nature, demands commitment, dedication, and self-sacrifice. From my research I see tradition as a set of standards handed down from generation to generation--standards to improve those who follow by incorporating improvements made from tested knowledge, formulated theories, creeds and policies of our military forefathers. According to Marine General Leonard F. Chapman,

Tradition is not an unthinking habit. It is a real and viable product of serving a purpose faithfully and successfully. It is the essence of past successes carried forward [sic] to prime further success. If our training is traditionally tough, it is because the application of our purpose is tough--in combat and in being constantly ready to meet the stress of combat. If our discipline is traditionally exacting, it is because discipline is the key to winning and surviving in battle. If we traditionally demand pride in personal appearance and in unit integrity, it is because pride gives strength, and we must be strong to serve our purpose. (4:19).

I agree with General Chapman. Tradition is more than meaningless enactment. Tradition is spirit. It is military men and women dedicated to the mission. Tradition is leadership, followership, dependability, loyalty, and self-discipline. Tradition is a weapon that, when respectfully shouldered on the example of leadership, commands and inspires others to respect its power. When aimed properly it sights incompetency, discontent, disrespect, and unbecoming conduct. Tradition is seen in the clean, automatic return of a salute, or in the single dignified pageantry of a presidential parade.

uniform. When military people meet or pass in uniform, common bonds are formed because, first, they have the service of their country visibly in common; second, there is a personal mini-history inscribed on the left pocket of the uniform (11:57). The ribbons, wings, or badges traditionally tell what that person does, how well it has been done, where he or she has served, and for how long. Finally, because of the visible rank, military members look to each other for the leadership, peer standing or followership traditionally expected. Also important is the traditional expectation the civilian populace holds of how men and women in uniform should perform (11:57).

The key to tradition, according to recent CMSAF James M. McCoy, is leadership by example. Leadership uses ". . . proven techniques that have been used for years to improve and sustain morale, pride and esprit de corps in our people and units" (10:13). In my experience some commanders will not use traditions because they do not understand them, want to be bothered by them, or know they exist. According to Marion Leach, author of "On Calling," when senior officers do not adhere to or institute customs they develop a cycle of custom destruction" (9:16).

In my opinion commanders/leaders should view traditions as a bag of tools from which to pick and choose. While some are used for efficiency, others are specifically used to inspire and motivate individuals and units to mission accomplishment. While efficiency is an excellent task master, it is not the best or

saves the following generation from starting over to solve the problem. "Without this continuity over the last thousand years there would be no radar, nuclear reactors, or jet planes. The same goes for moral values. There is no historical life without tradition, but only a tradition that is capable of change has a chance of survival" (2:88).

According to Arthur L. Kipling in the introduction to Military Customs, "Great institutions of ancient lineage seldom divest themselves completely of their early forms and ceremonies, and those that do survive the process of evolution are usually nothing but symbols of functions or practices long since obsolete." Traditions that do survive, however, "seem to impart to those who observe them the accumulated spiritual power of time which in the Army is called--esprit de corps" (6:xxxx).

Tradition is called unwritten law because it is something handed down, valued, and accepted by others (8:38). In my opinion, the value of tradition is in the mind of the individual, and appreciates with the knowledge and use of that tradition. If military members carry on a tradition without a working knowledge of it, don't explain it to others, or fail to execute it sincerely, they dilute the purpose of the tradition. That purpose is, according to World War II hero Arthur Godfrey, "the bedrock upon which to build love of country and devotion to the mission" (5:228).

The most simple tradition creates common bonds between men and women in uniform. Take, for example, wearing the military

who look back as well as forward are best able to deal with new tasks. Half truths are brought into being by obstinate traditionalism as well as by a hostility against historical tradition, seeking renewal for the sake of renewal" (2:87).

British anthropologist, Lord Raglan, said of change: "It is a modern misconception that organisms always die because they become rigid and unadaptable. They are just as likely to decay from too rapid a change, which produces the disintegration of their inner structures and loss of continuity with their former selves" (2:87). This "continuity" with the past is indispensable, but there are those who fail to realize the power and reason of tradition. For example: during the Russian Revolution the Red Army discarded traditions which identified too closely with the Czarist Army. As a result, chaos reigned. No one knew who was in charge, salutes were non-existent, communication was blocked, orders were sometimes carried out. With no traditions or customs the soldiers in the Red Army had no continuity. Discipline and organization collapsed. Nobody knew who was to do what or which unit had which mission. Finally, tradition had to be reinstated: rank, saluting, and all the rest. The Red Army today is as traditional as any other army.

Though this example seems a good one in support of tradition, there are conceptions that "suffer when we add different values" (2:88). Some people view tradition as safe or even sacred, while others view it as a "barrier between us and a better future" (2:88). A living tradition (one being practiced)

another. It is customary that the unit give a "Farewell Tendered a Departing Officer." Major General Kinney also stressed that the retirement of an officer or airman merits special commemoration--a retirement ceremony. At the retirement of an officer there should be a ceremony "such as a parade in his honor with a reception for the officer and his family."

These then are high points of tradition and pride. However, there are taboos of the service which equate to traditional no-no's and are punishable under the uniform code of military justice.

Besides customs dealing with people there are customs surrounding aircraft, flight crews, passengers, and funeral flyovers, to mention a few. These are traditional Air Force customs. However, it is important to remember, as the younger service, the Air Force received many customs from the Army and the Navy. The concluding thoughts in this chapter went back to the reasons and origins of some military customs.

THE DEATH OF A SPIT SHINE
ANOTHER TRADITION GETS THE BOOT

by

Jay Finegan

Many traditions are lost due to technological changes taking place in our military environment. One such tradition is the spit shine. According to this article the black boots that take well to a high shine produce a signature easily spotted by the enemy's radar. So the Army has designed a boot that is rough on the outside and smooth on the inside. Most important is the fact that it doesn't give off light which infrared lenses can detect.

MILITARY TALK

by

Major Bill Wallisch

The major thrust of this article is "on the job military talking." The premise is that on a day to day basis there are special kinds of "noises" we add to the communication process. For example, one traditional form of "military noise" is written clearly on the pockets, shoulders and sleeves of the military uniform. The author maintains that from the visual evaluation the receiver determines the amount of credible communication possible. If we "perceive" someone to be like us, we listen more readily. This is what communicologists call "source credibility." However, there are many people who are not alike, so this credibility and common relation must be founded "through mutual respect."

MILITARY COURTESY

by

Major General A. J. Kinney, USAF (Ret.)

The Air Force Officer's Guide

General Robert E. Lee set the stage for this article when he said: "In dealing with others be courteous, sir; the courtesy affirms both your own good breeding and your attitude of respect toward your fellow man." While mutual respect among military men and women is a "proper attitude," the traditional exchange of courtesies is "required." Additionally, if military customs are not followed and traditional courtesies "ignored," it is considered an infraction of military common law. The individual will then be censured or officially reprimanded.

Military courtesy is not an entity of itself, but is found in organizations throughout the civilian community. The lessons of courtesy learned through years of military history and tradition "improve relations between individuals, facilitate the conduct of business affairs, and add smoothness to otherwise awkward and undesirable situations."

The author states that discipline is proportionate to military courtesy. Furthermore, according to Major General Kinney, military courtesy is in direct support of the military mission.

IN TUNE WITH THE TIMES

by

Colonel S. Q. Lapias

The author says that the Army is "flat out of tune with the time we live in." He then overviews today's Army, commenting on the loss of "skilled workers, and discipline." Additionally, he feels the Army must change and get rid of its "hoary traditions" like the length of hair which, according to Colonel Lapias, does not have anything to do with combat proficiency.

Also relevant is the fact that military members serve under an "unlimited liability clause," and their willingness to fight and die in combat should be enough to adequately express their dedication. The author refers to the inadequacies of enlisted barracks living, including bed checks. He advocates more freedom for the soldier to enjoy a private life . . . one challenged by an advancement system in which the soldier can attain "tangible and meaningful promotion."

Additionally, he advocates a system in which enlisted men can enter the officer ranks at a number of entry points, for instance, an entry point at the major rank for a "Chief Warrant-4 who has proved executive ability beyond mere technical competence and an entry into Chief Warrant-2 for the outstanding noncom."

These suggestions are fine for those warrant officers and non-commissioned officers who have the education and experience. However, there are enlisted men who don't have the opportunity to obtain an education. They need the "backing" of leaders and

encouragement to succeed. Finally, the author briefly reviewed his 25 years of service and, as a concluding thought, asked our enlisted soldiers be given opportunities for a rewarding career.

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LEADERS AND LEADERSHIP COMMENTARY

The word "leadership" is a relatively new addition to the English language. It has been in existence for about 200 years. In that time leadership has been defined many different ways. "The term leadership means different things to different people" (18:2). As Major General T. S. Hart says, "Everyone has their own definition of leadership." He aligns his philosophy and definition of leadership with that of Correlli Barnett:

Leadership is a psychological force that has nothing to do with morals or good character or even intelligence: nothing to do with ideals or idealism. It is a matter of relative will powers, a basic connection between one animal and the rest of the herd. Leadership is a process by which a single aim and unified action are imparted to the herd. Not surprisingly it is most in evidence in times or circumstances of danger or challenge. Leadership is not imposed like authority. It is actually welcomed and wanted by the led. (8:32).

George G. Eddy says, "Leadership is the practice of getting others to do what we want done, and if we are really good at it we get them to like it while they are doing it" (7:15). Harry Truman said, "Leadership is the art of motivating people to do something well that they didn't want to do at all to start with" (14:1).

A generally accepted definition of military leadership is the process of influencing soldiers to accomplish the mission (17:18). Though this sounds simple, these words by Karl Von Clausewitz add a caution, "that which is simple is not

necessarily easy" (17:18). These are but a few of the definitions of leadership. Colonel Thomas B. Vaughn stresses the importance of having a working definition of leadership, because this definition is essential to the formulation of a personal leadership philosophy (17:18).

It is my opinion that a working definition and philosophy of leadership are important. However, the two most important things a leader can have are, one, a clear mental picture of the mission and his or her part in that mission, and, two, a sincere concerned involvement with those in his or her charge. This active mental picture is then translated into one of many leadership approaches. General Edward C. Meyer suggests that what we need today is a "renaissance," a return to the basics of leadership. It is his opinion that we have too many confusing models from which to choose. He goes on to say that we are leaning too far into the management business and away from the important examples of leadership (11:80). "In the U.S. Army Officer Corps, the deadly illness, long diagnosed but never effectively treated, has been the conflict between leadership and management values" (13:62).

There are those who suggest that military leadership and management are synonymous. However, current literature challenges the validity of this thesis. For example, "managers can put the most modern and well-equipped force into the field. They cannot, however, manage an infantry unit through training or

manage it up a hill into enemy fire to seize an objective' (11:81-82).

There is a difference between a leader and a manager, and in my opinion, this difference is more apparent when we look at the "combat leader" (13:62). While managers may have many people working for them, "they exist in a different world" (13:62). Though they may handle billions of dollars in facilities and equipment and are under tremendous stress, the manager,

is not expected to inspire men to risk death and mutilation in an irrational environment in order to kill other human beings and go on killing them until they (the enemy) suffer so great a moral or physical collapse that they surrender. There is rarely incoming artillery on the assembly line; machine guns do not routinely rake the sales office; and even the greatest risk taker among our junior executives is not confronted with the possible employment of nerve gas or battlefield nuclear weapons in the board room. (13:62).

The management side argues that without guns, bullets, food, and gas, the leader is rendered ineffective, and to a point this statement is true. Management "overwhelmed" the enemy with vast amounts of ordnance and materiel in World War II and Vietnam. But, this "did not work in Southeast Asia. We put our faith in the quantifiable and found it was misplaced" (13:62). It is felt that when we gain a bit more distance and historical perspective from the Vietnam War, it will be evident that management crossed over into the arena of combat leadership and was not confined to planning, procuring and acquiring of materials.

During World War II General S. L. A. Marshall commented that combat effectiveness was lowered because the "efficient" personnel replacement system ignored the sources of unit cohesion

(13:62). I find that leadership as well as management are essential to success. The military cannot function on leadership alone, but must also have good management. Likewise, management cannot function effectively without good leadership.

There is no question that there is a mandatory need for skilled managers in the military establishment, but military education must focus specifically on the qualities of effective leadership (9:43). Through the years the traditional focus on leaders and leadership has shifted, and emphasis is on management and specialization. In my opinion, to successfully accomplish the mission, a leader must use leadership, management, and anything else ethically available to get the job done.

The leadership approach is founded on the following elements of leadership: the mission (goals), the people (followers), the leader, and the situation. The leader's primary military objective is to accomplish the mission, and everything else is secondary (9:44). James McGregor Burns states, "Leadership is nothing if not linked to a collective purpose" (9:44). Leaders then, coordinate between the mission and the followers while simultaneously moving the unit toward mission accomplishment (9:44).

Air Force Manual 1-1 gives the National Military Objectives of the United States from which the mission of each service and operating unit is derived.

US military forces must be capable of achieving our national military objectives. To meet this goal, the Department of Defense creates and sustains military forces which can conduct warfare and achieve victory at all levels of conflict. Specifically, our national military objectives are to:

Deter attacks against the United States, our allies, and against vital US interests worldwide, including sources of essential materials, energy, and associated lines of communication;

Prevent an enemy from politically coercing the United States, its allies, and friends;

If deterrence fails, fight at the level of intensity and duration necessary to attain US political objectives.

A potential enemy must perceive that the United States has the military capability to exert an unacceptable counter to aggression and that we also have the will to use that capability. This is the essence of deterrence, and it applies to the entire spectrum of warfare (2:1-2).

The military has a specific mission that "is not based on corporate profits or agency billings." This mission "provides a purpose" from which to lead and follow "beyond self-interest or financial rewards" (15:1). Military professionals are "set apart from their civilian counterparts because they are devoted to duty, honor, country" (15:1).

This is different than large companies like General Motors because the military, to accomplish its mission, may require the ultimate sacrifice from its ranks. Though the primary objective is to accomplish the mission, leaders must never forget the welfare of their people. The leader's primary responsibility is to the people in the unit. The leader must lead them to accomplish the mission (11:21). It is common knowledge that the

mission will not accomplish itself; it takes people, properly led. Based on my research I have grouped the keys to successful mission accomplishment into four basic leadership abilities:

- o The leader's ability to understand the mission. This includes knowing the individual and collective players, equipment, expectations, time lines, suspense times, relationships and interdependencies of all.

- o The leader's ability to communicate mission requirements. It is essential that each player has a clear mental picture of his or her part in the mission and the assurance that this picture is what the leader expects. Also included in communicative ability is the skill of listening to determine each player's level of mission commitment.

- o The leader's ability to build a cohesive team. This is done by knowing individual and group goals and through respect, concern, training, motivation and inspiration. .. quote by an anonymous author says, "People want to know how much you care before they care how much you know."

- o The ability to accomplish the mission. Actively blend all leadership, management and interpersonal skills to delegate, motivate, inspire, train, and evaluate the level of participation and accomplishment.

Without motivated people the mission will not be accomplished. These people are individuals even though each is a member of the team, and he or she is expected to contribute to the team effort. Leaders have a real job ahead of them when

LEADERSHIP: A PERSONAL PHILOSOPHY

by

Colonel Thomas B. Vaughn, USA

Though hard to define, leadership has been thoroughly observed through the years. In this article Colonel Vaughn discusses those leadership traits he has put to use in his 26 years in the US Army. Colonel Vaughn briefly discusses the leadership and management debate and suggests that both are necessary for success in the military. However, leadership is essential to motivate soldiers to take an objective in combat. During his years of service Colonel Vaughn developed a theory of expectations he uses when dealing with people. It is founded on the premise that:

Most people want to perform, achieve and produce.

Most people like to think that whatever they are involved in is worthwhile and is so recognized by others whom they respect.

Some people do not perform achieve or produce, or they do so at levels which are unacceptable to the organization to which they belong.

For the purpose of analysis, nonperformers and low performers either do not know or do not care.

The leader's critical tasks are to distinguish between performers and nonperformers and low performers and then to integrate each into the organization.

Rewards and punishments are essential in motivating both individual and group behavior in the Army.

Consequently, the leader deals with people, to identify the producers and the non-producers, and then deals with the non-producers in terms of what keeps them from contributing to the

OFFICERS FIRST

by

Major General Robert D. Springer

Officers' Career Newsletter

Everyone in the service can take pride in what they do. However, being an officer comes first. The officer's devotion to duty and the commitment to the mission makes military people professionals and not occupational specialists. Thus, we must keep our standards the highest and our integrity unblemished.

o Don't overcontrol, but pay attention to details. "The commander must learn where to strike the balance in . . . the specific situation between overcontrol and inattention to details."

o Expect adversity and learn to live with it. ". . . don't lose heart because you encounter setbacks and bad breaks along the way."

THE PROFESSION OF ARMS AND NATIONAL SECURITY

by

General George V. Underwood, Jr., USA (Ret.)

There is too much emphasis on the techniques and principles of how to lead and not enough attention on "what sort of person a leader should be." General Underwood says, "It is far more important to develop yourself as a person than to invent dazzling leadership devices." It is the personal attributes of "a good mind, a wholesome outlook, a solid professional base, and a genuine concern for the soldier" that is most important in leadership. He then gives seven principles of leadership and why he feels they are important. They are:

- o Be of strong and sound character. "The troops will quickly discern if you have it, and your superiors will soon discover if you lack it."

- o Know your job. "Without such knowledge, you will never be a real commander."

- o Be accessible. "Be genuinely accessible to those who look to you for leadership."

- o Look at your command and staff from the bottom up. "You must get out to the end of the line and look back on your operation."

- o Don't cream junior officers the first time they make a mistake. General Underwood quotes General Omar Bradley, "Remember, . . . good judgement comes from experience and experience comes from bad judgement."

TAKE CARE OF YOUR TROOPS FIRST

by

Colonel D. J. Myers, USMC

This article focuses on a universally accepted principle of military leadership which is: "Know your men and look after their welfare." The seven examples given are:

- o Food quality, to include eating in the dining halls, checking length of lines, cleanliness and order.
- o Promotion announcements, notification, and paperwork are a "high priority" among the troops.
- o Sports activities which include competition, equipment, and facilities.
- o Unit outings that are fun, well organized, and "imaginative."
- o Training that challenges each individual and demands the best.
- o Family involvement which includes the entire family. In addition, the barracks activities are viewed as family activities.
- o Supply discipline should be strict and accountability encouraged.

Though these take time and effort, most leaders agree the investment will reap a return in reduced disciplinary actions, not to mention retention and increased motivation.

individual growth. Leaders can assist the soldiers' individual growth mentally, physically, spiritually, and socially, equipping them for survival in and out of uniform. This effort meets individual needs while "working toward the goal of becoming a whole person."

LEADERSHIP A RETURN TO BASICS

by

General Edward C. Meyer, USA

General Meyer personally set two goals when he became Army Chief of Staff. The first was to ensure the Army was continually prepared to go to war, and the second, to provide an Army where each member could find personal meaning and fulfillment. He then highlighted the fact that it is the soldier who makes the ultimate difference in war. However, our ability to go to war "hinges critically" on the quality of leadership which, in General Meyer's opinion, needs to change away from the "confusing models" and "sophisticated business and management techniques" of today. Though both leadership and management are essential, they are not synonymous. General Meyer supports leadership because you cannot "manage an infantry up a hill into enemy fire to seize an objective." This same leadership is founded upon consideration and respect for the soldier. Though not a new thought, it is one we need to hear more about today.

General Meyer makes an analogy between leaders and diamonds. Just as there are two kinds of diamonds, gem quality and industrial quality, there are two types of leaders, the gem quality and the industrial quality. The gem quality leader, like the gem quality diamond, is good if we want leadership to look good. However, if we want versatility, we choose the industrial quality because it can do so much more. In conclusion, General Meyer stressed the need for leaders to provide for the soldiers'

defense. From your ranks come the great captains who hold the nation's destiny in their hands the moment the war tocsin sounds (10:18).

interviews with 90 of the most successful leaders in the country. His goal was to identify leadership traits common to all 90. His findings established "four competencies of leadership."

The first competency is that all leaders have the ability to "draw others to them" because they are able to "focus the commitment" of others on the goal. In the second competency, the management of meaning, leaders are "able to make dreams apparent to others, . . .to communicate their vision" clearly to followers. In the third competency, the management of trust, leaders prove to others they can be trusted. The fourth and final competency is the management of self. Simply stated, this is knowing one's self and using personal abilities wisely (3:16-18).

Leadership styles that influence subordinates resemble fingerprints in the sense that each is different. Leaders are not given esteem with their rank or assignments; they earn it by manifesting the characteristics of leadership. Knowledge of the principles and traits of leadership alone does not make a good leader. It can assist the leader or aspiring leader in establishing clear communication, a good working relationship, and a cohesive team.

In my opinion, leaders must be actively engaged in making other leaders better than they are. The leader must be the epitome of what he expects from his followers. As General Douglas MacArthur said of leadership, "You are the laven which binds together the entire fabric of our national system of

o Know your job. This is important to the credibility a leader must maintain in the eyes of those who follow and those for whom that leader works. Preparation, vision, and perspiration are keys to job knowledge.

o Know yourself. This is also a must for success. A leader must evaluate both strong and weak points and recognize limitations as readily as strengths.

o Leadership by example is a communicative signboard of commitment, sincerity, standards, and loyalty.

o Know the people you lead, including their needs, their feelings, their level of commitment.

o Talk to your people, and listen to what they really say. If people are left out of the communications loop, they soon do not feel a part of the mission.

o Motivate your people through challenge while meeting their individual needs.

o Train your people so they know how to accomplish the mission.

o Ensure that your people have the equipment necessary to do the job.

o Develop a team of cohesive performers who work together.

o Reward your people for the good jobs that they do (1:8-16).

These principles are generalized in the findings of Dr Warren Bennis who conducted a five-year study of research and

These are requirements in peacetime and many are required in combat, and, when used in the battle arena they show leaders are aware that war is a human experience.

"The kind of leadership we need is founded upon consideration and respect for the soldier" (11:83). As General John M. Schofield said, "He who feels the respect which is due to others cannot fail to inspire in them regard for himself" (11:83).

Leaders must also spend time to develop themselves rather than "dazzling leadership devices." The higher the position, the more important sound character, a good mind, a wholesome outlook, a solid professional base, and a genuine concern for the soldier becomes. These attributes are more important than "who has the cutest bag of leadership gimmicks" (16:16).

My research turned up unending lists of leadership principles, attributes, and rules which have been applied by various leaders of today and yesterday. Each time I found a new set of principles, rules, or guides I thought were good, I would find another. It seemed like an endless amount of information. Each leader seemed to have his own set of guides, principles, and rules. Trying to blend them into one list was impossible. So I came to the conclusion that the best set of leadership principles is the one that the individual leader applies and makes work. There are, however, principles that are common to every leadership situation.

men and look after them" is a universally accepted principle of leadership. However, this principle is easy to talk about, but "requires more effort than many are willing to spend." This involves going into the barracks, dining halls, and the locker rooms to ensure people are being taken care of (12:42). It requires more than a cursory look and includes after-duty hours (if there is such a term), weekends, and holidays.

In my opinion, taking care of those in your charge is a frame of mind: the development of a selfless attitude dedicated to the service and improvement of others. Leaders "frequently enhance the hardware of. . . organizations--physical plant, computers, public image--when they should be bolstering the software--people" (4:1).

Too often we hear what leaders expect from their soldiers and not enough of what soldiers expect from their leaders. General Bruce C. Clarke gives his opinions of what the soldiers have a right to expect from their leaders:

- Honest, just, and fair treatment.
- Consideration due them as mature, professional soldiers.
- Personal interest taken in them as individuals.
- Loyalty.
- Shielding from harassment from "higher up."
- The best in leadership.
- That their needs be anticipated and provided for.
- All the comforts and privileges practicable.
- To be kept oriented and told the "reason why."
- A well-thought-out program of training, work, and recreation.
- Clear-cut and positive decisions and orders which are not constantly changing.
- Demands on them commensurate with their capabilities -- not too small; not too great.
- That their good work be recognized, and publicized when appropriate (5:11).

organization and on to the team, remove them. These two tasks are included in what Colonel Vaughn calls a Theory of Expectation, the focus of which is on people, and not things. Basically stated, it holds that:

Most people want to perform, achieve and produce.

Most people like to think that whatever they are involved in is worthwhile and is so recognized by others whom they respect.

Some people do not perform, achieve or produce, or they do so at levels which are unacceptable to the organization to which they belong.

For the purpose of analysis, nonperformers and low performers either do not know or do not care.

The leader's critical tasks are to distinguish between performers and nonperformers and low performers and then to integrate each into the organization.

Rewards and punishments are essential in motivating both individual and group behavior in the Army.
(17:20)

If we are to return to basics, leaders must discover the best method to motivate and employ each soldier. To do this the leader must invest time and an earnest effort (11:83) in the individuals and the team. The outcome of this investment is an organization ready and willing to follow in hardship or adversity (11:83). These hardships and adversities can be overcome in times of war or peace by a leader's sincere interest and commitment to the welfare of those in his or her command. Abraham Lincoln once said, "you can not fool all the people all of the time," and General Meyer adds his version of that which is, "you can not fool a soldier any time." The soldier will quickly distinguish whether you are sincere or not. "Know your

trying to provide the "appropriate motivational climate" within the unit. It is hard to stimulate the soldiers to perform as desired, especially when they are not in jobs they would like (7:18). Sir Winston Churchill once said, "To create great armies is one thing, to lead them and handle them is another." In his theory of expectations Colonel Vaughn assents that most people in a unit want to achieve and want to produce. He states that most people like to think what they are doing is important. Not only is it important to them personally, but it is also important to those leaders who observe and evaluate. In any unit there are those who are low performers or non-performers. When you look at these two groups of individuals they either do not know or do not care. If they do not know, Colonel Vaughn suggests that leaders help and teach. If they do not care, then as a leader you should do all you can to rid the service of their influence and attitude (17:20). I maintain that the "I will" is much more important than the "I. Q." The soldier's motivation and the will to succeed outweigh the basic technical knowledge of the job. Thus, leaders have the responsibility to motivate the individuals to build a team and form a cohesive unit based on individual motivation. This motivation must stem from the leader's knowledge of the individuals.

The leader, according to Colonel Vaughn, has two critical tasks: first, to distinguish between performers, non-performers, and low performers; then, to integrate each into the organization. If these members cannot be integrated into the

mission. This model is not as easy as it sounds, but it does require the leader to analyze the various "factors in the leadership equation to include the leader, the followers, the unit, and the environment." This theory is focused on people. has been tested in and out of combat, and according to Colonel Vaughn, it works.

SOME THOUGHTS ON LEADERSHIP

by

Dr Richard Lester

This article is a compilation of thoughts which the author feels has practical use. He discusses leadership, management, and the difference between the two. In addition, he feels that during the "past 25 years military institutions have generally placed more emphasis on management than leadership." Dr Lester proposes that military education put more emphasis on leadership. He quotes General Daniel "Chappie" James, Jr., former Commander, Aerospace Defense Command, who believed leaders could be trained. Dr Lester proposes a list of 17 principles that leadership classes and laboratories should study. They are: sense of responsibility, technical and professional competence, emotional stability, enthusiasm, listening, self-image, ethics, flexibility, humor, risk, communicative skill, vision, courage, stamina, perseverance, and indulgence.

THE LEADERSHIP DOZEN

by

George G. Eddy

"The most fascinating, exciting, and (to some) perhaps mysterious of subjects is leadership." The author defines leadership as "the practice of getting others to do what we want done and--if we are really good at it--to get them to like it while they're doing it." He stresses that while leadership has much in common with other professions, "there is also a critical distinction" which comes from the fact that military leaders "directly affect men's lives." The author talks about 12 leadership attributes he calls the "Leadership Dozen." They are: watch out for the unready and the unwilling; develop an appropriate risk factor; avoid micro-management; become a great asker of questions; become a great listener, a seeker of answers; beware the obvious; keep your head out of the sand; don't get too comfortable; know when to seek advice; stability and unit cohesiveness; concentrate on the individual; and identifying and changing attitudes. Mr Eddy believes "leadership is an art, not a science." He also believes that leaders must always actively "train, educate and develop" those in their command.

THE FOUR COMPETENCIES OF LEADERSHIP

by

Warren Bennis

Mr Bennis groups into four competencies of leadership the findings of a five-year study including interviews with 90 of the most successful leaders in the country. These competencies are those common to the 90 leaders studied and include:

- o The management of attention which is the "ability to draw others to them" and "communicate an extraordinary focus of commitment;"

- o The management of meaning, which is the ability to "make dreams apparent to others;"

- o The management of trust, which is the ability to communicate reliability and show others the leader is trustworthy;

- o Finally, the management of self, which is knowing one's own skills and using them effectively.

LEADERS AND MANAGERS: REWARDS OUT OF BALANCE

by

First Lieutenant Ralph H. Peters

"The fiercest weaponry has little value when served by the weak spirit." Military organizations must have principles, traits, and rules that proclaim soldierly selflessness because on the battlefield fear and survival dilute aggressiveness.

In this article the author opposes over-management in the combat leadership environment. As an example he cites the Vietnam war as a time and place when we "overwhelmed our enemy with tonnage of ordnance and materiel." However, we trusted "in the quantifiable and found it was misplaced." Our concern has shifted from training a soldier to fight with his weapon to an army over-concerned about losing a weapon. Consequently, soldiers view their weapons as a liability, a burden, and are eager to lock them up in the armory. Leadership must be wiser and stress the importance of war-fighting skills over management techniques.

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